

BLUE GRASS BLADE.

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SATOLLI

TO DINE WITH ROOSEVELT
And Secretary of War Taft—Cardinal
Gibbons, It is Said, Will Accompany the President.

Baltimore, Md., June 11.—Francis Cardinal Satolli, prefect of the Congregation of Studies in Rome, reached Baltimore today. Tonight he is the guest of James Cardinal Gibbons, with whom he will spend a part of Sunday. The visit of Satolli has created considerable speculation, especially as to his itinerary, when originally made public, did not include Baltimore. It is believed that Monsignor O'Connell realized that Satolli has made a mistake in publicly neglecting Cardinal Gibbons and finally prevailed on him to pay his respects to the Baltimore prelate. Those close to Satolli say that this is taken as a personal nature, but this is in the nature of a mission, he is alleged, being to endeavor to establish a mission in Washington, thereby establishing diplomatic relations between the United States and the Vatican.

It has been learned tonight that Satolli will dine in Washington on Saturday night with President Roosevelt. The following night he will be the guest of Secretary of War Taft. It is understood that Satolli was made to understand that these functions could only become possible by having Cardinal Gibbons as one of the guests, and it is now a part of the program for Cardinal Gibbons to be present at both the Roosevelt and Taft dinners. Satolli will have Sunday afternoon for New York, and will begin a part of his Western tour Monday.

Comment: The Liberals of the country should keep their eyes on the visit of Satolli. The Catholic church has been trying to get this country to send a minister to Rome and have one of its own accord here for a long number of years. At every presidential campaign the attempt is made to elect a president who will trade the church's opportunity for power.

Look out, or they will succeed. The above clipping is taken from the Sunday's Cincinnati Enquirer. You will see that while it is short notice it is given out as a fact, and a word of objection will be raised and no comment made in the press, notwithstanding it is all very one, just what Satolli is here for.

At the last election in Kentucky and the Republican power was imperturbed by the church, and the whip of the Catholic vote held over them. McKim was afraid of the Catholic and stood the church off, but he could not be elected without the Catholic vote, and as it was divided, he had to buy it.

I have seen where Republicans themselves have stated that the election cost the Republican party \$500,000. Just how much the Catholic church got no one knows, but probably from one to five million.

Now it is at work with its coming election. Satolli is to dine with Roosevelt and Secretary Taft. Taft, as you remember, was sent to Rome, in the capacity of Ambassador, by Roosevelt, for which Roosevelt himself has been indicted. He is a paper in the country, said a word when Roosevelt put a finger as to voice, and as it was divided, he had to buy it.

But he had to do it. The Catholic Church was suspended over his head. It is suspended now. It is either an Ambassador to Rome or sell out your millions if you want to be elected.

Taft is training as Roosevelt's successor. He told a lot of plain lies about the good done by the Catholic priests in the Philippines when every one knows that the constant war there was due to their extortion, brutality and vice.

Be sure that Rome will get either some mighty strong and sure promises from Roosevelt or an enormous slice of the Republican campaign fund. More money has been promised by a paper in the country, said a word when Roosevelt put a finger as to voice, and as it was divided, he had to buy it.

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which is reproduced, word for word, as taken from the original notes.

"God loves you," wrote the pastor on the lab.

"What did you do? Did you believe what you said? What do you think about it? To which Renfro answered: "I didn't believe there was a God. I believed what I said, but now I am satisfied that there is a God, and that I am wanted in his service."

Now Believe in God
"Why do you believe there is a God?" "Because I said that I would not be a deceiver there was a God. I was stricken deaf and dumb. A flash from His countenance struck me down—a look from His eye which was a flash of lightning."

"Did it tell you to the floor?" "Yes."

"Do you now believe in God?" "I do."

The minister told Renfro that God was sending him a warning, and the youth replied in writing:

"I feel that way about it and think that I shall remain this way until I have prepared to work for Him. My life is now His to use as He sees fit. I shall go home and apply all my time in learning of Him and when I am fit to do His work I shall be all right."

ANGEL'S REPROVAL
MAN WHO WAS STRICKEN DEAF AND DUMB IN CHICAGO
WRITES OF VISION.

CERTAIN HE WILL RECOVER.
Believes his Afflictions of Divine Origin and That the Cure Will be the Same.

New Orleans, June 6.—"At the time I lost my hearing I saw a beautiful light in one corner of the room. It resembled me of lightning. In the midst of this light there appeared an angel, and he seemed to be speaking to me. The vision lasted for a few moments only, then disappeared as suddenly as it came."

The words were written today by St. Julian Renfro, who was stricken deaf and dumb in Chicago last Tuesday immediately after he had expressed disbelief in the existence of God. Renfro is at the home of B. A. Barrow, 303 Seventh street. He will go to Shreveport, where his mother lives in a few days.

Writes of Affliction.
In further description of his experience he wrote:

"I told my friends that unless the God they believed in would strike me deaf and dumb I would not believe there was one. Almost as soon as I finished the sentence the power of speech was taken away from me, and a few minutes afterwards I was unable to hear anything my friends were saying, nor was I stricken so suddenly that I hardly knew what had happened. I tried to address my friends, but that was impossible, and since that day I have been unable to hear or utter a word."

Believes in God
"Now I am sure there is a God and have every reason to believe that God wants me to work for him. From now on I shall spend my life in His service."

"I am confident of getting all right. I believe my power will be returned to me through the same source from which I was relieved of them."

Renfro said he would not consult a specialist nor try any other way to secure scientific relief from his affliction. He was asked regarding a statement in a Shreveport dispatch to the effect that he was greatly affected by the crowd of the cock. He wrote in answer that he was extremely nervous at times, but did not remember the cry of a rooster had any effect on his nervous system. "While I am of a nervous nature," he wrote, "I cannot be shaken as easily at that."

Owensboro, Ky.—You will see by the enclosed clipping, under the same heading, the brutality of two black men, one black and the other white and a father who kills his child and a preacher at that.

Men who can uphold that hideous hell can do, and will do, almost anything in the calendar of crime. Both are ripe for mob violence, and the preacher is the worse of the twain.—W. L. COPPERSMITH.

MRS. HEIRY

ADDRESSES THE READERS OF THE BLADE ON DR. WILSON'S TRIP TO ROME.

The time is rapidly approaching for the convening of the "International Freehought Congress" which meets in Rome, Italy, in September. The National Liberal Party with the Blade for its organ, inaugurated a movement for the Liberals of the United States to be represented at the Congress and Dr. J. B. Wilson of Cincinnati, Ohio, one of the ablest Liberals on either side of the Atlantic, was unanimously selected as the representative of Freehought in America.

The plan to raise the funds for this extensive trip, and important mission was that Dr. Wilson was to write a book, giving the proceedings of the Congress, and his impressions of status of Freehought as exhibited at this Congress. It was hoped that at the low price of \$1.00 enough copies of the book would be subscribed for to publish the work and defray the expenses of the trip. As the time for the Congress is so near it is evident that the subscription of the book will not be sufficient to carry out the original plan.

If 1,000 copies of the book at \$1.00 per copy had been subscribed for, the expenses of the trip could have been defrayed and the honor of the Blade would have been enriched by one of the most valuable works of our time, the most complete and up-to-date as well fitted for this gigantic task as Dr. Wilson. He is one of the clearest thinkers and strongest writers of our day and so seen an observer that nothing at the great Congress of Rationalism and Freehought. Dr. Wilson is a man who has been a prominent member of the National Liberal Party for many years, and he will honor the cause of Freehought and the National Liberal Party by his presence at the Congress.

Since the publication of a book with the small amount that has been subscribed is impossible, the honor of the Blade and the cause of the National Liberal Party may not be unrepresented at the Rome Congress. I propose to let the subscribers of this fund that all the 500 persons who have subscribed to this fund send in their subscription to Dr. Wilson.

Let all the subscribers to the Rome Congress Fund signify their willingness or unwillingness to adopt the plan herein suggested by sending at once a postal card with their assent of dissent to Treasurer Morris Sachs, Atlas Bank Building, Cincinnati, O. If American Freehoughters are to be represented at the Rome Congress some such plan must be reached in the next two weeks.

I personally submit this plan of subscription to the Blade without consulting Dr. Wilson, or the officers or members of the N. L. P. I believe that subscribers attend to this matter at once so a decision can be arrived at. If this plan is accepted let all subscribers to the fund pay in their subscriptions at once to the treasurer.

For the honor of mental liberty let the American be unrepresented at the Rome Freehought Congress.

JOSEPHINE K. HENRY, Versailles, Kentucky.

ANOTHER SUGGESTION
If the above plan to send Dr. Wilson to Rome be adopted I further suggest that just before his departure he should publish a list of the names of those who have subscribed to the fund, printing the credentials of Dr. J. B. Wilson, President of the National Liberal Party, and that the list be regularly appointed delegate of American Freehoughters to the Congress, bearing a list of names. Both are ripe for mob violence, and the preacher is the worse of the twain.—W. L. COPPERSMITH.

lica giving the location and name of editor of each one, also the names of all Liberal organizations with names of officers.

Articles of greeting and information regarding the status of Freehought in America will bring the workers of all lands in touch with each other, strengthen the cause, and give the courage of the workers.

It seems to me that it is peculiarly fitting that the Blade that has fought so heroic a battle for Freehought for 20 years, should set out on such an issue, and peculiarly fitting too, that Dr. Wilson, who, for the great cause, has as it were, at times

"Stood on the burning deck, When all but him had fled"

Should bear this issue across the seas and distribute several hundred copies of the Blade to the delegates at the Rome Freehought Congress.

This idea may not be worth anything, but I send it on just as it occurs to me.

JOSEPHINE K. HENRY, Versailles, Kentucky.

DR. WILSON'S FRIENDS ARE REQUESTED TO RE-MIT THEIR SUBSCRIPTIONS AT ONCE.

Shall Dr. J. B. Wilson represent American Freehoughters at the coming Freehought Congress of the world? And is it a physical impossibility to raise a fund of one thousand dollars for that purpose?

Let the reader decide for himself. Dr. Wilson's friends in Cincinnati I would say that it is the consensus of opinion that the Doctor shall go to Rome and that a thousand dollars ought and can be raised.

We now have about \$300 in the bank and about \$50 in the Blade office. We still have \$300 to collect from those who have subscribed, and if they will remit the amount of their subscription at once there is no question that Dr. Wilson will be able to make the trip and publish the book on his return.

If the three hundred subscribers will remit at once I will guarantee to raise one hundred dollars in Cincinnati in addition to former subscription.

\$500, and I am sure to receive the other 250.

Hence it ought to be an easy fact that the President of the National Liberal Party will be able to make the journey and publish the book.

All we ask now is for the subscribers who have not paid the respective amount of their subscription to do so at once. Let the Doctor get their friends to subscribe and remit.

MORRIS SACHS, Atlas Bank Bldg., Cincinnati, O.

ROME CONGRESS FUND

It is the desire that Dr. J. B. Wilson represent American Freehought at the World's Congress of Freehought to be held in Rome, Italy, next September. Dr. Wilson is President of the National Liberal Party and is eminently qualified to participate in the deliberations of the Congress. His return from Rome the Doctor will be able to make the trip and publish the book on his return.

The price of the book will be one dollar and as the expense will be very heavy it is hoped that all who are able will subscribe for as many books as possible.

All money received is deposited in the Central Trust and Safe Deposit Company, of Cincinnati, and will be acknowledged through the Blade.

Contributions and subscriptions (with names of subscribers) will be received by the Secretary of the National Liberal Party. Address: MORRIS SACHS, Atlas Bank Bldg., Cincinnati, O.

Condition of Fund
Total Subscriptions \$661.00
Amount in bank \$300.50
Amount sent to Blade 60.00
John C. McGinnis, Lawrenceburg, Ky., \$12.50; J. L. Peebles, Titusville, Pa., (additional); J. F. A. H. Alcorn, Tusculum, Tenn.; N. V. Noble, Cincinnati, Pa.; W. A. Noble, Cincinnati, O.; Dr. A. W. Nelson, Cincinnati, O.; W. H. Morrow, Ada, O.; J. W. G. Gavel, Kenton, O.; J. P. E. Lockhart, Eastabuchie, Miss.; J. P. McLachlan, Eastabuchie, Miss.; J. P. H. T. R. West Liberty, O.; J. P. W. Tresham, Alexandria, Minn.; J. P. W. J. Duell, Idaho, Kas.; 2 pd.

"THREATS"

HURLED AT THE POPE

BY ITALY'S PREMIER IN THE CHAMBER OF DEPUTIES

CHURCH WARNED TO KEEP HANDS OFF POLITICS.

HEATED DEBATE ON THE VISIT OF PRESIDENT LOUBET

Provokes bold utterances from the Extreme Parties Against the Authorities of the Vatican.

Rome, May 30.—The Chamber of Deputies was crowded today to hear the discussion on the interpretation of the attitude of the Government toward the Vatican protest against President Loubet's visit.

Sig. Mazza, Republican, called the note of the papal Secretary of State, Merry del Val, a perfect insult. He recalled that the Pope had not protested against the atrocious offenses to religion in France.

His Holiness had now risen against a King who according to the Vatican, had stolen the pontifical patrimony, designating His Majesty as a usurper. The note, therefore, was a declaration of war.

Sig. Mazza asked the Government to take energetic action to prevent the invasion of the church into the kingdom's affairs. The Government had forgotten all pride and the national dignity in answering the Vatican insult by giving hospitality to Cardinal Brumana when the King on Saturday went to Bologna. The Government permitted the people of France to defend Italian rights.

The Liberals and the extreme parties applauded, and the galleries joined.

The Vatican Arraigned.
Sig. Gori, Radical, declared that "this time the Vatican is not setting, but bleeding." Sig. Cabrin, Socialist, interrupted by exclaiming: "It is bleeding!" (Laughter).

Sig. Gori, continuing, said that Italy had less to fear from the papacy than from other countries. Being near the Vatican she could always see preparations behind the scenes. He complained that the Pope, who in his career had become Pontiff, saw, appreciated and profited by Italian unity, should now as Pontiff, have as his inspirer and executive against Italy a foreigner, Cardinal Del Val.

Premier Giolitti, who arose amidst a breathless silence, said that the Vatican note naturally was not communicated to the Italian Government. France had answered as she thought best. The affair was one in which Italy could not interfere. The Vatican did not contain a phrase regarding the King of Italy, but the effect produced was such that they must be extremely glad of the existence of that phrase as it had offered Premier Giolitti the opportunity to make a statement so flattering to Italian patriotism.

Cheers For Combes.
The crowded galleries rose and applauded for five minutes, crying "Viva Combes!"

Signor Giolitti said that the note contained the usual protest which the Vatican has been repeating for 34 years. Italy has no reason to change her policy. She does not fear the invasion of the congregations, as she has laws to protect herself. If these laws are sufficient she will make new ones.

To fear that the country cannot protect itself against the influences of foreign congregations is to insult Italians. The state and the church must meet on two parallel lines which never meet. Both must enjoy liberty.

"It will be worse for the church on the day she illegally interferes in the affairs of the state," concluded the Premier.

Rev. Whitsett formerly of the Baptist Theological Seminary at Louisville seems likely to occupy the presidency vacated in the University of Tennessee by Dr. Dabney, who is to succeed Dr. Ayres at Cincinnati.

Whitsett was fired out of his position in Louisville, because of his hostility. A lady in Dog Penell precinct, who is (supposedly) a good Presbyterian, said of Whitsett that the only charge the Baptist had against him was that he went to Jerusalem, and came back and told the truth about it.

Charles A. Moore
Editor

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"THE DAMNED STUFF CALLED ALCOHOL"

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the colled and poisonous worm of the distillery until it applies into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the deaths of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread of the man of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffold upon either bank, I do not wonder that every thinking man is prejudiced against this damned stuff called alcohol.

ROBERT C. INGERBOLL.

"Keep Church and State forever separate"—GRANT.

"In no sense whatsoever is this government founded upon the Christian religion"—WASHINGTON.

"The divorce between Church and State should be absolute"—Garfield.

WANTED—The name and address of every farmer in the U. S. that has a drilled seed well, or combines having one put down. Mills & Rose Co., (well specialists), Mead, Wis., 1-17.

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them right and left, stamped them all, and, besides advocated force even the use of the sword. Non-resistance is also a crank idea of Tolstoy. The elements are all at war. Man eats microbes and microbes in turn eat men. Non-resistance means stagnation. Justice is not of spontaneous growth. Neither is liberty, nor the security of life. Nature has decreed that you must resist—must fight for it.

Common ownership is another crank. You might as well say that all men should own brains in common. Nature has made some men acquisitive and some benevolent, and she has

the long vigils of the night and noted the agony of motherhood. I have no command of language to describe the pain I have witnessed. Ah! it would stagger you, it would break your heart to see it. I have seen women, pale, weak, nervous, physically wrecked

prevails, that such should be the case.
Multiplication of form takes place by di-

Congress. The discussion, it is said, "covered a wide range," from consideration of the national platform to the

result above stated. Smith will die, and the Sheriff and a posse are out looking for Gentry.

H. I. McGUIRE,
DISTRICT PASSENGER AGENT,
36 EAST FOURTH STREET,
CINCINNATI, OHIO.

—

REV. DR. ULYSSES GRANT WILKERSON

Campbellite, Texas, Repasts the Dosa, in "The Firm Foundation." Before Getting the Condition of My Pulse and Temperature in the Blade.

IS THERE A GOD?

(From the Firm Foundation.)

We must have better evidence than the bare assertion that if God possessed the power to prevent suffering He would do so. Who knows, if we reject the testimony, but that He will damn us all eternally? Suppose that we should take the position that blind and unreasoning nature is responsible for these conditions. It will not help out the dilemma. It blind and unreasoning nature inflicts such punishments in this state of existence, either through rational or irrational agencies, as we find by experience to a demonstration she does. If there be no God, who can say that she will not do so in a future state? Yet advocates of this Godless theory of atheism, the burden is on you. Clasp up your loins like men and answer. If you affirm a negative, it places the onus on you to prove it. True, it places you in the position like the fool who said in his heart there is no God. But perhaps you will say as Editor Moore says in his article, "I did not kill a man last night, yet if I had to prove I did not, I could not do so." The examples are not similar. For one has secured you of killing a man, and by far the greater portion of the human race has always believed in a God. If a prima facie case had been made out against you for murder one thousandth part as strong as the case is made in favor of the existence of the God of the Bible, the burden would be shifted to your shoulders and you would be called upon to establish your innocence. And you would have to use testimony to establish it, too. You would have to show the witnesses who were there, and had sworn falsely, for the biggest liar on earth can tell the truth at times, and if you should prove the witnesses unworthy of credit, it would necessarily follow that they had lied in this particular instance. Thus on one is shown the predicament in which the atheist places himself.

No wonder the Psalmist was led to exclaim: "The fool hath said in his heart 'There is no God.'"

Again we find wise, wholesome governments, governments that even infidel admirers: governments founded and administered by our wise and good forefathers—the special boast of the infidel: Washington, Franklin, Jefferson, Payne and others. Yet that government inflicted severe punishments. Many and many were imprisoned, tortured, hanged by its authority and with the sanction of these men. Were their intelligences like ours? Does the fact that they inflicted punishments on lawbreakers prove that they did not exist? Such is the logic of Editor Moore and his doctor correspondent.

One more example. There was Abraham Lincoln. The infidel will give him credit for being one of the best of men. His justice, mercy, generous, kind and loving disposition has perhaps seldom if ever been excelled, not often equalled. Yet what did he do? By his express authority, in obedience to his direct commands, Sherman marched through Georgia and the Carolinas, under the very flag of the great and humane government of the United States, with its entire sanction and this great, good, generous Lincoln at its head. Yet in this march Sherman destroyed more property, more life and caused more suffering, both of the innocent as well as the guilty, babes and sucklings as well as old, hardened reprobates, than a dozen Mont Pelee eruptions and Galveston floods together. But perhaps you will say that it was necessary, was the shortest way to end the unfortunate and cruel war that was then being suffered after all than it inflicted. That the sufferings of the innocent with the guilty was a consequence not intended, and could not be prevented; that those people brought this on themselves and that it was a punishment they deserved for their own misdeeds, etc. And when you do, you answer all your own objections and arguments to God and His works that are so far above man's works that man cannot even criticize them intelligently. And when we were able to criticize the wonderful Architect of the universe, he reminds us of old Tom Carls'le's critic fly who, with his half inch vision, sits upon a noble structure, unable to see the beauty or utility of the grand whole, nor the purpose for which it was created, feeling perhaps a splinter or a nailhead that obstructs its own insignificant vision, wondering why the architect had left it there and criticizing him for his stupidity in doing so. "Canst thou by

searching find out God?" You could not make a world if you should try. Your wisdom and power are too limited. Neither could you govern one after it was created. In this respect man has been tried and found to be a failure, too. Then will he in his presumption attempt to criticize the works of the great being who can make one. Who has made one and places it in evidence itself so that none can dispute it? Oh, say that He is not governing it right? Nay, vain man; who art thou?

But suppose the great Ruler of the universe, whose ways would necessarily be inscrutable to finite beings like ourselves, had chosen to interfere in the Mont Pelee eruption, or the Galveston flood, and to have saved those people by miraculous intervention. Certainly no one will question that. There is a God He could have done so, had it been His will. He would have been doing something that the infidel has always made the subject or more ridicule than all things else combined, with which he has persecuted the Christian, calling him superstitious, foolish, silly, childish, etc. That is, He could have performed a miracle. And suppose He had done so? It would have been only to have spared them a few days longer in pest, for each one as before to chase his flimsy phantom and shortly to sink into the grave and be there. If He was responsible for their death, who can say that it was premature? Perhaps they were not cheated out of much if anything by having to give back the life given to them, and which they had misused, at this time and in this way, and had they been spared at this time, a worse fate may have shortly awaited them—not altogether, it is true, but where is the difference whether we all die at once or each separately, so far as death is concerned. With all must undergo the same of death. With those people it was only one brief pang and all was over. Had they lived longer they might have been called upon to endure the pangs for days while slowly dying. No one can escape the terrible ordeal. The Blade editor and his doctor correspondent must both soon shuffle off this mortal coil. His death may be painful as was theirs. If so, what condolence can you offer them that will not be due to him?

In all ages, in all countries, in all times, people of all ages, sexes and conditions are constantly dying. The voice of weeping Rachel is not alone heard at Galveston and Mont Pelee, but alone in the slaying of the babes of Bethlehem, but in all countries and in all times. The air is full of farewells to the dying.

Why single out one single instance like these great catastrophes and wonder that there is no God who permits them, and because they occurred assume that there is and cannot be an intelligent governor of the universe. Before you can judge as to whether God acted for the best in permitting these things, you must first possess the infinite wisdom and power that would enable you to govern the universe yourself. Suppose, Mr. Atheist, that I should find you an infinite reason why the God of the universe permits suffering and death, sorrow, etc. Who would furnish you with a mind to comprehend it? You could as easily measure the infinite God with finite powers of conception as you could measure infinite wisdom with the fool's pole. Suppose that God should speak to you in the flaming language of the sky? How would you comprehend him? Because He speaks to you in your own halting, stammering tongue, the only reasonable way that He could speak to you, reducing the flaming truths of the eternal world to intelligible human characters, you reject it and say that it is unworthy of Him.

But notwithstanding all this, not withstanding all your Godless theories of atheism, that come up from age to age, exist for a time and then are relegated to the rear, to be heard of no more except for curiosity, or to be used in demonstrating some of the truths in support of Christianity. I say, notwithstanding all this, God reigns and His power is not reduced for ever. He is good, wise and just and will bring everything into judgment, right every wrong and justify every right.

U. G. WILKERSON.

Answer—There will be people who will say it is a waste of paper and money and time to reprint and reply to the above.

I do not think so. That article is fully as good as the average sermon, and Rev. WilkerSON seems to have full control of a religious paper that has it things just as good as we find in the average religious newspaper, and there is no more effective way of showing the weakness of the Christian religion than printing the defenses of it made by its preachers and priests.

"Bare assertion" is no evidence at all. The question beginning "Who knows" has no force.

The remarks about "nature" assert nothing, are of no consequence and demand from me no consideration.

This Christian preacher, whose religion is based on the supposition that Jehovah is the only God, assumes that there is no God and until the atheist proves there is no God, the Christian preacher claims that all should believe that there is a God. The atheist can never prove there is no God because no man can prove a negative.

The Mormon assumes that Joe Smith was the prophet of God and says that until we can prove that Joe Smith was not a prophet of God, all people should believe that Joe Smith was the prophet of God; but nobody will ever prove that Joe Smith was not a prophet of God because nobody can prove a negative.

Dowie said he was Elijah and nobody could prove that he was not Elijah because nobody can prove a negative.

The process of reasoning used by Rev. WilkerSON is exactly the same as that used by Mohammed and Joe Smith and Dowie to prove their claims.

If WilkerSON's argument proves there is a God, the arguments of Mohammed and Joe Smith and Dowie prove that the first two were the prophets of God and that Dowie was Elijah.

This is known in logic as the reductio ad absurdum, the principle that which proves too much proves nothing.

For argument's sake I will make some pretensions.

I am now the greatest of all living thinkers.

I write so that I cannot write any error. I am morally and intellectually infallible, and this inspiration tells me to write to the world that there is no God and that the Christian religion is a fraud invented by priests to fool the people out of their money.

You may ridicule this and call me a fool and a liar and all that, but I have said it, and you have—according to your reasoning—to believe what I say until you can prove that what I say is not true, and all the preachers in the world cannot prove that what I say is not true.

Before, however, my assertion of my own inspiration becomes of any interest or importance to the world I must prove my inspiration, and in exactly the same way, before Rev. WilkerSON's assertion that there is a God amounts to a matter of any interest or importance to the world, he must prove that there is a God.

Nobody can prove that there is no God and nobody can prove that I am not inspired, but that fact no more proves that there is a God than it proves that I am inspired.

A young man in Chicago named Julian Renfro claims that recently God most signally worked a miracle to show to him (Julian) that there was a God.

All the combined atheistic or Christian genius of the world cannot prove that this miracle did not occur just as Renfro said it did, but all people of common sense understand all the same, that Renfro is just one of the thousand and one liars that are continually making such claims as he does.

But according to WilkerSON's reasoning, he and all others are false, and he would be the only one left sound to believe that what Renfro said is true until somebody can prove it is not true, and it is essentially impossible to prove that what Renfro said is not true.

Of course the atheist affirms a negative. It places the onus on him to prove it, but no man of good common sense will undertake to affirm a negative.

Common sense suggests that a man may affirm an affirmative or deny an affirmative but no man can affirm a negative.

A man may say that I am a thief or a murderer. Common intelligence understands that I cannot prove I am not a thief or a murderer—or one or the other—because no man can prove a negative, and therefore the law assumes that no man is a thief or a murderer until somebody proves that he is one or both.

When any man makes any statement that is contrary to the general experience of the people of good sense and country the common and natural presumption is that the statement is untrue until the man can prove that the statement is true.

A man named Farris, at Hustonville, in Kentucky, has lately published that some kind of supernatural power had been on his house so hard that it was bent 360 yards away and made the end of his house huge out.

Such a thing is contrary to the general experience of men in Kentucky and the common and proper conclusion is that Farris has lied or was mistaken.

WilkerSON says there is a God. No man in Kentucky has ever seen a God or ever saw any man that ever saw one, or heard one, or felt one, or tasted one or smelled one.

It is, therefore, contrary to—or, at

least, not in harmony with—the experience of all the men and women in Kentucky that there is a God, so that the natural and legitimate conclusion is that when WilkerSON says there is a God he is either lying or mistaken.

We can imagine that men like Farris and WilkerSON may have disordered intellects that would make them believe what they say or we can imagine that, for some purpose of gain or excitement or sensation or notoriety these men might say these things when they did not believe what they themselves said, but rational and honest people are under no obligation to believe what they said simply because they said them and the fact that WilkerSON is a Christian does not prove that what he said is true, or even intended to be true, any more than the fact that Farris is a Christian proves his spirit rapping story to be true, because the general experience of the people is that Christians are just as liable to lie or be mistaken as other people are, and there is a very strong and rather prevalent impression that more than the fact that a man is a preacher, will lie for his religion.

The statement that "by far the greater part of the human race has always believed in a God," is one of the very weak statements of preachers.

Granting that it is true it would not at all prove that there is a God, because the fact that at one time, nearly everybody, including the Bible writers, believed that the world was flat really proved that it was flat.

If what the greater portion of the human race believes is what is true, that, at once, decides this question against Rev. WilkerSON. For two-thirds of the human race not only believe the Christian religion is not true but say the Christian religion is a vile delusion that makes wars and many other varieties of misery.

Of the eighty millions of people in the world, the statistics of the churches say that only twenty millions go to church and various preachers are now accounting for the prevalence and increase of crime by saying they come from the increase of atheism; so that the alleged fact that the greater portion of the human race believe in a God is no argument for Christianity.

To say that any portion of the human race has always believed in a God is simply stating what no man can possibly know as the history of the human race is very short as compared with the existence of the race.

No man, in any civilized court in the world, under any circumstances, is ever allowed to "catch on" to the "inspiration." His innocence is presumed until the contrary is proven. No man has to show that the witnesses are true and have sworn falsely in order to enjoy the presumption of his innocence until the contrary is proven.

No court in Kentucky would admit as evidence that which Mr. WilkerSON offers as evidence of the existence of a God.

Where is any "predicament in which the atheist has placed himself?"

Mr. WilkerSON says there is a God and I say there is not; how am I in any more embarrassing predicament than he is?

The opinion of "the Psalmist" does not cut any ice in this case. The insinuations are that "the Psalmist" was a false prophet, not morally any very high authority.

Yes, we find a government that we claim is the best one in the world that was established by Washington, Franklin, Jefferson, Paine and others.

People who know so much about Paine ought to know how to spell his name. That good government and good rulers inflict severe punishments upon criminals is no reason why a good God should do so.

A good government is driven, by and necessity, which it deplores, to inflict sufferings because its powers are limited and finite, but the powers of a God are not limited. He is not driven by necessity to do anything. He did not have to burn people at Mont Pelee and drown them at Galveston.

He could have avoided doing either of these and more people would have loved him if he had not done so, but unnecessary instances of suffering imposed upon the innocent and the guilty alike make millions of people hate God and make millions of atheists.

Yes, "there was Abraham Lincoln" another infidel, and infidels generally regard him just as you do.

If a man cannot criticize God's works intelligently what are you trying to do? You are decidedly criticizing him, and if you admit that you are not doing so intelligently you ought to quit it and go at something in which you think you can proceed intelligently.

There is no possible way to proceed intelligently in talking about the acts of God except to compare such acts with the acts of good people and the acts of bad people.

Nobody but a fool or a religious fanatic will say that there is no God to a man who does the same thing.

No man has ever shown any neces-

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Why do you say that the people in Galveston had "misused" their lives. Many of them were babies—some of them unborn babies—and many of them were good women giving their lives to help the poor and afflicted in the hospitals. Yet, in order to apologize for your God, you say these people were "misusing" their lives.

Yes, the chances decidedly are that I must soon "shuffle off this mortal coil," but why does your God keep me an infidel here until I am nearly 70 years old and burn up little children and their good Christian mothers and elegant young preachers in the frolics of theater?

I assume that there cannot be any intelligent governor of the universe, because the things attributed to him are not intelligently done.

There is no intelligence in God's increasing the cotton, weevil and destroying the tobacco worm so as to decrease the amount of cotton that makes people happy, and increase the amount of tobacco that injures their health.

If God is proceeding intelligently why is he discouraging Christianity by letting the infidel Japs lick the Christian Russians?

Your argument for the Bible is that God was for the Jews and against the heathen because little David knocked out Goliath, and now that the little infidel Jap is everlastingly pulverizing the big Christian Russian why don't it show that God is for the heathen and against the Christian?

That "Oh, vain man" business don't count either. I can't see that it is any more vain for me to say that there is no God than for you to say that there is.

Why do you, living in Texas, set yourself up to know any more about God than I do living in Kentucky, especially as I am but recently back from Palestine, God's old stamping ground, and nobody ever heard of God being in Texas, and nobody believes he would go there.

You apologize for God's destroying Galveston as he did by saying that, any way, the people would all soon have had to die by some means.

Exactly the same may be said for the car barn murders lately hanged in Chicago. Those murderers did not do anything so very bad, after all, you seem to think.

In a few more short and feeble years all those men that were murdered by the car barn murderers would have died from some other cause or causes, and the car barn murderers only hastened up things a little.

An Irishman condemned to death, upon being given the choice of death he was to die, said he would choose death from old age.

I think to have given that option to the people in Galveston, and to the people murdered by the car barn murderers, would have been more credit to God and to the car barn murderers.